VOL. XVI. NO. 5.

# THE American Missionary.

"Go ye into all the World and preach the Gospel to every creature."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

He hath sent me,...to preach deliverance to the captives...to set at liberty them that are bruised.

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VOL. XVI. MAY, 1872. NO. 5

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| †Miss Lizzie F. Hart, | Wheaton, Ill. |
| † " Ellen C. Hart, | " " |
| † " Eliza D. Cowan, | " " |
| †Mr. R. H. Felter, | Barrington, Ill. |

### BRAZORIA.

| | |
|---|---|
| †Mr. William A. Jones, | Elmira, N. Y. |

### BRENHAM.

| | |
|---|---|
| †Mr. C. W. Washburne, | Dover, Ill. |
| †Miss S. A. Champney, | So. Abington, Mass. |
| † " Sarah Mahoney, | Providence, R. I. |
| † " A. A. Rockfellow, | Whitewater, Wis. |
| † " Ella Glanville, | Polo, Ill. |
| † " M. S. Hobart, | Port Byron, Ill. |
| † " Ella E. Smith, | Guilford, Ind. |

*Resigned. †Salary paid by state. §Local support. ¶Self-supporting.

BROWNSVILLE.

¶Rev. J. Porter, Chicago, Ill.
¶Mrs E. L. Porter, " "
¶Miss Nellie Waterman, La Porte, Ind.

CHAPPELL HILL.

†Mr. R. C. Glanville, Polo, Ill.
†Mrs. Jennie Glanville, " "
†Miss L. F. Perkins, " "

COLUMBUS.

†Mrs. Julia B. Nelson, Red Wing, Minn.
†Miss M. E. Green, Ottawa. Ill.
† " Eunice Knapp, Woodstock, Ill.
† " Sarah H. Redding, Red Wing, Minn.
† " Rena Messick, " " "
† " Lucy H. Loomis, Denmark, Io.

CORPUS CHRISTI.

Rev. A. Rowe, Benton Harbor, Mich.
Mrs. M. F. Rowe, " " "

GALVESTON.

Mr. J. O. Stevenson, Bannockburn, Scotland.
Miss A. M. Keen, Fulton, Wis.
" M. A. E. Nichols, Racine, Wis.

HOUSTON.

†Mrs. J. S. Kellogg, Chicago, Ill.
†Mr. B. J. Luckey, " "

HUNTSVILLE.

†Miss L. A. Stoneman, St. Anthony, Minn.

INDEPENDENT.

†Mr. J. F. Gesner, Chicago, Ill.

INDIANOLA.

Rev. James Ballard, Grand Rapids, Mich.
†Miss E. C. Booth, Rockport, Texas.

JEFFERSON.

†James Beavis, Chicago, Ill.
Charles E. Rand, Brookfield, Mo.

NAVASOTA.

†Mr. J. H. Washington, Oberlin, Ohio.

PARIS.

†Mr. W. J. Evans, Chicago, Ill.

DALLAS.

†Rev. Warren Norton, Good Hope, Ill.
†Mrs. Julia Norton, " " "

SAN ANTONIO.

†Miss Rose Trussell, Lake Mills, Wis.
† " R. A. Trussell, " " "

VICTORIA.

†Rev. David Peebles, Victoria, Texas.
Rev. B. C. Church, Normal, Ill.

## INDIAN TERRITORY.

FORT GIBSON.

¶§ Mr. J. B. Hitchcock, —— ——
¶§ Mrs. J. B. Hitchcock, —— ——

## CALIFORNIA.

*CHINESE MISSIONS.*

SAN FRANCISCO.

Rev. J. Kimball, San Francisco, Cal.
Mr. J. F. Bowers, " " "
Miss Jennie Hopkins, " " "
" L. E. Thayer, South Lima, N. Y.

SACRAMENTO.

Miss Mary J. Sherman, Watertown, N. Y.

STOCKTON.

Miss M. K. Colburn, Sinclairville, N.Y.
" M. A. Burnett, " "

OAKLAND.

*Mr. M. K. Rowell, Oakland, Cal.
" G. Gam, China.

## WISCONSIN.

*INDIAN MISSIONS.*

ODANAH.

Mr. Wm. G. Walker, —— ——
Mrs Wm. G. Walker,

PELICAN LAKE.

Mr L. D. Williams, Bois Fortes.
" J. N. Williams, " "

RED CLIFF.

Mr. Emery D. North,
Mrs. Emery D. North.

*Resigned. †Salary paid by state. ‡Local support. ¶Self-supporting.

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## ILLINOIS.

(Supported by the Free Will Baptist Home Missionary Society.)

CAIRO.

| | |
|---|---|
| Mr. P. C. Tolford, | Hillsdale, Mich. |
| Mrs. M. J. Craig, | Sandy Creek, Penn. |
| Miss E. A. Tuttle, | Ashland, Ohio. |

## GEORGIA.

ELLAVILLE.

| | |
|---|---|
| Mr. Joseph Apperson, | Ellaville, Geo. |

## SUMMARY.

| | |
|---|---|
| Commissioned at the Central Office, | 201. |
| Laboring under the direction of the Western Department of A. M. A. | 133. |
| " " " F. W. B. Home Miss. Society, | 4. |
| Males 118. Females 220. Total | 338. |
| Resigned 15. Deceased 1 | 16. |
| Leaving now in the service, | 322. |

| | |
|---|---|
| Whole number in District of Columbia 1. Virginia 16 | |
| " " North Carolina 21. South Carolina 17. | |
| " " Georgia 49. Alabama 41. | |
| " " Tennessee 31. Kentucky 17. | |
| " " Kansas 3. Illinois 3. | |
| " " Louisiana 25. Missouri 9. | |
| " " Arkansas 7. Mississippi 27. | |
| " " Texas 45. Florida 9. California 9. | |
| " " Indian Territory 2. Wisconsin 6. | |

| | |
|---|---|
| Whole number of Pupils enrolled for the present school year, to February 29th, | 14027 |
| Number in actual attendance during the month of February, | 10943 |
| Average Attendance, | 7965 |

GRADES.

| | |
|---|---|
| Theological | 14 |
| Commercial and Industrial | 63 |
| Collegiate | 25 |
| Preparatory | 82 |
| Normal | 669 |
| Grammar | 1085 |
| Intermediate | 2710 |
| Primary | 5723 |
| Night Scholars | 572 |
| Sabath School Scholars | 7195 |

# FREEDMEN.

## GEORGIA.

### Revival in Atlanta.

The following letter from President Ware will give a glimpse of the blessed work of grace in the Atlanta University.

ATLANTA, GA., April 12, 1872.

During the whole of our history as a school, now nearly three years, there has been a good degree of religious interest, so that at the end of each year we have been able to count many who, during the year, have become Christians; but never before have we been blessed as during the past few weeks.

The Spirit's power has been manifest more than usual, especially in the prayer-meetings.

When the news came of the glorious work in Macon, and some of our pupils heard that many of their former mates had become Christians, one and another arose, expressed determination to serve Christ, and asked our prayers. This opened the way for others who had been waiting only for some one to begin, and we had a most blessed meeting. There was conviction of sin and sorrow for it, inexpressible; there were prayers that wrestled with God; there was joy unspeakable for forgiven sin.

Another evening, one of the girls, in a quiet but most impressive manner, said: "My friends, no one of us is ashamed to have a good lesson, or to stand at the head of our class; no amount of ridicule on that account would trouble us. How is it then that we are ashamed to stand up for Christ and to speak for him, which is the noblest act one can perform?"

A young man who had begun the Christian life last year, but who had become discouraged by difficulties at home during the summer, said to us: "When I returned this year I determined to attend to my studies and have nothing to do with religion. I tried to occupy my mind with other things, and to drown my feelings with temporal pleasures, but it was of no use; I grew worse rather than better. Once or twice I left the meeting for fear I should speak out and make known my feelings. I even prayed God to take His spirit from me; but now I rejoice and praise God that he has brought me to himself again."

Another had determined not to meddle with religion. He said: "I got on very well till one day I happened to see my Bible covered with dust. I thought, that is *my* Bible so neglected! My heart must be as foul with sin as my Bible is with dust. I could not drive that thought from my mind, and yet I did not dare to undertake the Christian life, for fear my old temptations would get the better of me again. But I thank God I have begun, and am more and more determined to persevere. My easily besetting sin came upon me once today, but instead of being overthrown, *I conquered* and triumphed over it, and such joy as I felt in that triumph I never experienced before in my life."

Some have told us how strangely they were impressed on first coming here to school. They supposed they were coming simply to study and learn; but they have found on every side—in the family worship, in the Sunday exercises, in the kind and faithful words of teachers, in the very atmosphere of the place—a constant call to become learners of Christ.

We believe that during this year more than thirty of these young men and women have become Christians. Who shall estimate the blessed results of this consecration of life and talent to the Master? Who shall tell the blessedness of working in a field whose harvests are so abundant as these?

We thank the Master that he has placed us in this part of the vineyard.

E. A. WARE.

## ATLANTA UNIVERSITY.

THANKS.—Card from Mr. Ware.

Please give, through the Magazine, our most hearty thanks to our numerous friends, for their very generous response to our appeal to furnish rooms.

They are now all furnished and the names are being painted for the doors. We cannot give our other friends the pleasure of sending twenty-five dollars for that purpose, till some one gives us fifteen thousand, to erect a wing to the Ladies' Hall; but we hope that will come this summer, as it is greatly needed. Very truly, E. A. WARE.

BY MRS. E. J. KNOWLES.

We clip the following from the *Christian Advocate* (Methodist) of this city. The writer is a stranger to us, but we wish to thank her for her voluntary testimony.

There are persons in the North who suppose that the desire for education is declining among the freedmen since the novelty has passed away. But a day's walk and conversation among that class in this city would convince to the contrary.

In Atlanta there are three schools, besides several night classes for those who are obliged to work during the day. The teachers of these schools are graduates of the Wesleyan University, Yale, and other Northern colleges, both ladies and gentlemen, whose talents would command the best positions anywhere. Their gifts of teaching, refined example, music, and religious experience are as faithfully consecrated to the elevation of the young people under their care as if they were the sons and daughters of the wealthiest in the land. Of these schools the "Atlanta University" is the highest in grade, embracing a preparatory and full college course.

Not long ago I spent a charming day there with a party of friends. The morning exercises of the school were opened with beautiful singing, accompanied by the organ, followed by prayer. We visited the classes in arithmetic, reading, Latin, Greek, history, geometry, etc., in their recitation rooms. None of these teachers need fear to open their doors to any critic. Their classes would stand well beside any seminary classes I have ever seen. If I should say all the truth about them, some who have not seen for themselves would call me an enthusiast. At evening we took tea together in the spacious dining-room. The Faculty are accustomed to eat with the students in order to teach by example the etiquette of the table. No better manners are seen anywhere than in this company of one hundred students. Many faces there were fairer than my own. I could not help asking, "What shall be the future of these young men and women, with characters refined and strengthened by such educational processes as I have witnessed to-day!"

Supper over, evening worship commenced with the recitation of a verse of Scripture by the Principal. Each one in the room followed in turn, until over one hundred selections were given. Not more than one repetition, and, as far as my Scripture knowledge goes, only one misquotation was made. The enunciation and pronunciation of the words showed the faithful culture these pupils had received. A sweet voice then commenced, and all the company joined in that precious hymn,

Safe in the arms of Jesus,
Safe on his gentle breast.

I wish I could send one strain of that melody to the hearts of those for whom I write. My own soul was melted, and tears which made me better filled my eyes. After the hymn, followed an earnest prayer.

On last Sunday afternoon and evening we attended their Sunday school and prayer-meeting. The Sunday-school is in some respects a model one. The classes study the lesson with their teachers in the recitation-rooms for half an hour; then they come together in the large school room for general review. Questions are freely asked by all present. They regard it a privilege to ask. Many hands are often raised at once as candidates for the chance, and it requires a mind wide-awake and well posted to answer some of their sharp queries. I am safe in saying no such prayer-meeting was held anywhere else in the city as that we enjoyed in the evening. One of the professors opened

with prayer. The singing was voluntary, appropriate and beautiful selections always being made, which touched the heart. Prayers followed in quick succession, young men and girls offering such pleading petitions as we know reach the ear of Jehovah. After an earnest appeal from one present, reminding them that their freedom, citizenship, and present opportunities were all due to the religion of Jesus, twelve of the young people rose for prayer. The Spirit of God was there. It was a sweet resting-place, a fountain of refreshing to us who had seen only the thirst of a barren land outside.

This is only an illustration of the work being done and the work to do among the colored people of the South. The Church has before her no field of richer promise. It is no experiment now. There is no place for the question: "Can they be educated?" O, shame that any should ask it when God has thus forcibly answered it through his providence!

### REVIVAL IN MACON.

March 25, 1872.

I have never been so encouraged as I am now. The Holy Spirit has done a great work for us. Thirteen were received at the last communion, and we expect to receive at least fifteen at our next celebration of the ordinance.

Our congregation has grown rapidly, and the influence of this church is being felt as never before.

The young converts seem quite clear in their experience, and the whole church is coming up to a higher standard of holy living. To His precious name be all the praise.

Truly yours,

E. E. Rogers.

Andersonville, March 26, '72.

At our last Communion, the most promising young man in the school, and also in the community, was received upon profession. A noble boy, he takes a noble stand for Jesus.

Very truly,

Laura A. Parmelee.

### BEACH INSTITUTE—EXAMINATION, etc.

THE INSTITUTE

is spacious, delightfully situated, and admirably adapted for the purpose for which it was founded, and, from what we heard and saw, is admirably officered—the corps of teachers consisting of a principal, A. N. Niles, and eight female teachers.

There are six departments or classes, ranging from the A B C to the higher branches of English and Grammar.

The average number of scholars in attendance is about four hundred, representing both sexes and all ages, from the little one of three years of age to the grown woman, who now, for the first time, learns to read her A B C.

We see in the Institution one calculated to do much good, and which, if properly conducted, as we have reason to believe it is, will be the means of supplying a want felt in our community.

THE EXHIBITION

was opened by a very pretty song, entitled "Happy Greetings to All," in which fifteen of the more advanced scholars sang the air to an accompaniment on the parlor organ, and the whole school, of some three hundred voices, joined in the chorus.

The exercises consisted of declamations, dialogues and music, all of which were of a most pleasing character, and reflected great credit upon the care and attention bestowed on the pupils by the superintendent and teachers. Some of the children did remarkably well, while the general character of the whole was, as we have stated, very creditable indeed.

At the conclusion of the exercises, the scholars were addressed briefly by De La Motto and Mr. Brinckerhoff, when, at the tap of the bell, the pupils filed in order to their respective rooms.

The most perfect discipline was observable, and it was a matter of astonishment what control was exercised over the large number of small children by the teachers in a long exercise of four hours' duration. —*Savannah Republican.*

### PLYMOUTH CONGREGATIONAL CHURCH.

CHARLESTON, S. C.

We copy from a Charleston paper the following account of the dedication of the new

church for the colored people. We congratulate them and their pastor, Brother Ford, on this happy result of their toils and sacrifices in building the house of God. May the Divine Spirit fill it with his presence.

DEDICATORY EXERCISES YESTERDAY.

A large congregation assembled at the newly erected house of worship, on Pitt street, yesterday, to participate in the dedicatory exercises. This building has been erected by the efforts of the colored people, of whom the congregation is mostly composed, with the assistance of large hearted friends both in this city and the North. It is a beautiful little chapel, of wood, sixty-eight by thirty-six feet wide, with a Gothic roof and entrance. The interior is plainly but handsomely arranged.

The house is lighted by a large reflector placed in the ceiling overhead, which is also a ventilator—a thing greatly needed in some other churches in this city. The whole cost of the house, as stated by the pastor yesterday, was $5,459, of which $4,584 had been already paid, and $275 more pledged, so that about $600 remained to be raised. The people showed their appreciation of the position by contributing $300, and by pledging about $200 more. This is a liberality beyond all praise, and argues well for the continued prosperity of the congregation.

A portion of this amount was given by friends of the enterprise who were present, and who, catching the enthusiasm of the congregation, helped them with liberal hands, but the greater share was assumed by the congregation themselves. We understand that many friends of the pastor in the North have contributed liberally to the enterprise.

The services yesterday were opened by the singing of an anthem, by a choir under the direction of P. B. Frost, and by invocation, followed by reading of the Scripture by Rev. E. J. Adams, and prayer by Rev. W. H. Brown.

The dedicatory sermon was then preached by Rev. Henry Ward Fox, D.D. After the sermon and the collection, the house was dedicated to the worship of Almighty God, by the pastor, Rev. J. T. Ford. The completion of this enterprise is highly creditable to our colored fellow-citizens; and, while we do not forget that their pastor has received much aid from Northern Christians, yet we believe that much of the credit of success is due to the efforts of the congregation themselves, and we desire to give them credit for it. It is an example as worthy of imitation as of praise.

## MISSOURI.

### A Work of Grace.

JEFFERSON CITY, MO., March 16, 1872.

The Lord is graciously visiting Lincoln Institute by the outpouring of His Spirit. Last Sabbath evening, twelve came forward, desiring to be prayed for. Last evening nearly all of that number expressed in the prayer meeting held at 6 o'clock a determination to live for Christ. The interest is such, and the Holy Spirit is so manifestly operating upon the heart and conscience, that meetings will be held each evening from six to half-past seven o'clock this week. Others rose last evening desiring prayers. Thus far, it seems a thorough, earnest, deep work of grace.

There is some interest in the churches (col.) in town also. We hope and pray that God may continue to work until *all* shall be brought to Christ.

Some of the students here are earnest faithful Christians, and have brought with them a Christian zeal which tells for good to the Institute.

Our oldest daughter is among the number desiring to live a Christian life, as is also the little colored girl, Susie, whom we took to bring up.

What was remarkable, and surprised

us all, was, that so many readily and at once expressed a desire to have Christ and the pardon of sin. We had been aware of seriousness, but did not know to what extent. Mr. Smith had been urging the pious students to go out on Saturday to visit and pray with those who did not come to Sunday school, or go to church anywhere. Some students had been faithful in this respect, and reported their labors to Mr. Smith, at the close of the Sabbath evening prayer meetings.

Yours, in Christian love,

SOPHIA L. SMITH.

## TEXAS.

### Intolerance and Persecution.

My assistant teacher, Miss Elizabeth C. Booth, a lady of about twenty-eight years of age, has been the subject of a somewhat remarkable experience. She was born in Orange county, N. Y., of pious parents—her father a Quaker and her mother a Presbyterian. At the age of five years her parents, with the family, moved to the State of Illinois; here they remained until she was thirteen years old, when they all removed to Texas. By stock-raising, in the course of a few years, the family accumulated a very handsome property.

The war coming on, and both parents and children being intensely loyal, the father was stripped of his property, and very narrowly escaped with his life. My assistant, with hair-breadth escapes, made her way to New Orleans, then under the military command of General Banks, through whose favor and that of his successors she was engaged two years in teaching the freedmen.

Her mother falling a victim to the miasmas of the low grounds of Texas in 1861, and her father to the yellow fever in New Orleans in 1867, she was left an orphan with younger brothers and sisters on her hands to support. By great dint of effort in teaching and other labors she has managed to keep the family above want, and to aid several of them largely in their education.

I had no sooner opened my school in this place than she was sent here by the public authorities with the most ample testimonials, both of scholarship and character, to be my assistant teacher. While at New Orleans, attracted by the glare of the "Sisters of Charity," she entered the Catholic communion, where during the last six years she has had a highly reputable standing. Coming to this place, she placed herself under the wing of the "lady superior," and took lodgings at the convent. All went off very nicely until I opened my Sabbath School, when I invited my assistant to aid me in teaching the children about Jesus. The lady superior and the priest in charge here said that would not do, and forbade her attendance at the Sabbath School, on pain of excommunication and the loss of her boarding-place and lodgings. She remonstrated and told them, as she taught nothing in the Sabbath School only what they themselves believed and taught, viz.: that God is God, and that Christ is the Savior of all men, she could see no reason why they should forbid the service.

They were inexorable, but she was firmly persuaded that she was in the line of duty. She was ordered to leave the convent and seek other lodgings, and told that she could have no standing in the Catholic church till she would confess her *great sin* in teaching in a Protestant Sabbath School, and so obtain a dispensation of pardon from the bishop! The penalty, though entirely uncalled for, I suppose would have been still more severe if the transaction had been in *Spain* instead of *America*.

Texas presents a wide field for Christian labor among the freedmen. Two or three missionaries at large are very much needed at the present time. Let the contributors to the A. M. A. not slack their energies nor withhold their

contributions. A good work has been begun here; it needs to be pushed.

JAMES BALLARD.

INDIANOLA, TEXAS, }
Feb'y 3d, 1872. }

P. S. My work here progresses finely —113 in the day school, 70 in the Sabbath School, and 150 in the congregation. J. B.

### CLOSE OF SCHOOL.

**A thrilling scene—a conscience-stricken slaveholder—the auction-block.**

Since the above was written, Rev. James Ballard has closed his labors in Texas, in teaching and preaching, and returns to his Northern home. He has been quite successful, and leaves the people to their great regret.

The closing exercises of the school at Indianola, indicating the improvement made, were a surprise to all visitors. Several white Southern gentlemen expressed the opinion that in many of the studies this school was not excelled by any public school in Texas, *white* or colored. The expression of joy and surprise on the part of the parents of the scholars was unbounded.

A most thrilling scene occurred at this examination. We will let Mr. Ballard tell the story:

THE AUCTION-BLOCK—THE SCHOOL.

After I had examined my A class of young girls (I might say ladies, for such they appeared) in reading, geography, spelling and arithmetic, they having acquitted themselves with great credit, I turned to the audience and remarked: "What must have been the wickedness of having *bought* and *sold* such as these upon the *auction-block?* It was scarcely a less enormity than to have traded in the *angels of God.*" The largest slaveholder in the State of Texas during the reign of slavery was present. There were also present the mother and three of my pupils, all of whom this former slaveholder had bought from the *auction-block* in Virginia. The enormity of his former wickedness so overpowered him that on the spot he trembled like an aspen leaf.

He is now trying to make some amends for his former wrong by showing the colored people some favor. He arose and offered me $50 if I would give the children another term of instruction.

May more consciences be similarly troubled.

### CHINESE.

Strange things happen. A young Chinese, coming to America during the war, converted to the Christian faith, now studying in an institution mainly designed for the freedmen, and writing about his delight in reading the Pilgrim's Progress, presents an unusual spectacle. It is given below in the brief extract from a letter of Fung Affoo, one of three Chinese young men in Howard University, supported in part by the A. M. A. We cannot spoil one charm of this extract by correcting its peculiar idioms.

WASHINGTON, D. C., }
March 30th, 1872. }

Dear Sir—Since I saw you here last time at Howard University I felt quite happy, and I felt like to have you stayed a little longer till my school out, so that I could talk to you, and tell you what I desire will be able to do by-and-by. As I been here about two years, I feel that I have been learned many useful things which will do me a great deal good in my future. Beside that I have learned another thing better than all; that is, reconcile with God Jesus Christ, our Redeemer. I know that I was a heathen, and find out that I am living in the darkness, so that I am trying to seize this opportunity, which will be great pleasure in the after life. As I am reading the John Bunyan's book, Pilgrim's Progress, it got very much interested my mind; it seems to me it would show me everything in my life, and tells me how to be happy while I lived on earth. I fond that book very much, for the words not so hard for me to read, and ease to understand them.

Yours most affectionately,

FUNG AFFOO.

American Missionary.

NEW YORK, MAY, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

## BOSTON ANNIVERSARY.

The Anniversary Meeting of the AMERICAN MISSIONARY ASSOCIATION, in Boston, will be held in the Tremont Temple, Wednesday, May 22d, at 10½ o'clock, A.M.

Senator Wilson gives assurance that he will deliver an address, if public duties will permit his presence. Other speakers will be announced in the daily papers.

## OUR ARMY OF OCCUPATION.

We present to-day our annual roll—not of warriors "with garments rolled in blood"—not of legislators bearing laws and edicts—not of politicians with platforms and candidates—but of disciples of our Divine Lord, whose only weapons are light and truth, whose only forts are schools and churches, and whose only aim is the elevation of the ignorant and degraded, and the unity and fraternity of the North and the South.

We say to the people of the South, give us your confidence and coöperation, for we mean nothing but good to you, and the helpless people among you. And we say to the people of the North, give us more of your prayers, and more of your money, that we may do your fraternal and Christian work more lovingly and more efficiently.

## WORDS OF CHEER FROM ATLANTA.

This noble institution is still giving and receiving blessings. The communication in another column, from the *Christian Advocate*, shows how the school is still blessing the colored people; and the letter from President Ware tells how God is blessing the school by the refreshing influences of his Spirit and the revival of his work.

## REVIVALS.

With devout thanks to God, we record the tokens of his reviving and converting influences in our schools and churches in the South. Beginning with our January "Missionary," we find accounts, more or less full, of revivals in Athens, Atlanta, Tougaloo, Corpus Christi and Macon; while to-day, we have the pleasure of giving more complete details of the gracious work in Atlanta, and of the continuance of that in Macon.

## CHURCH BUILDING.

While Divine grace is giving spiritual growth to our infant churches in the South, we are glad to see that the people there, amid their poverty, are building the houses of worship. In our February Magazine, we have the sketch, given by Hon. T. C. Steward, of the self-denying and successful efforts in building the church edifice at *Marion, Ala.;* and also the account, by Rev. James Ballard, of the dedication of the tasteful church, at *Corpus Christi, Texas.* Our April number gives Brother Tade's glad record of the building at *Chattanooga, Tenn.;* and to-day we copy a notice of the dedication of Plymouth Church, *Charleston, S. C.* May God bless these earnest people, and multiply the number of such churches!

## JUBILEE SINGERS.

We are happy to be able to announce the completion of the task of this devoted band. The $20,000 for Jubilee Hall has been raised. The erection of the building will soon begin.

We rejoice in the triumph of their faith and song, and in the liberality of

our friends. We can give assurance that they, or another troupe like them, will visit the North at the opening of next winter. Such a gratification to the public, and such a help to the cause of Christian education in the South, must not be withheld.

### A SERIOUS FACT AND AN EARNEST WORD.

The resources of this Association for its work among the Freedmen *ought to be doubled.* This was virtually the recommendation of the Oberlin Council, and the necessities of the field imperatively call for that increase; but the serious fact is, that the receipts of the Association since January 1st, have not quite come up to the corresponding months of last year!

The earnest word is: Men and brethren: You have put your hands to this great work. Will you look back, or slack your zeal, in this urgent hour? The seed time for this people may soon pass. Like the warm soil where they dwell, their hearts must be quickly planted with good seed, or the luxurious growth of weeds will cover the ground, and the hope of the harvest will perish.

### THE CHICAGO FIRE.

This terrible conflagration ceased months ago, but its effects are still felt there and elsewhere, especially in benevolent contributions. It dried up the streams of charity that flowed from that city, and drained many others to it. Our Western District Secretary, Gen. C. H. Howard, writes:

> "We feel the effect of the fire more than ever this spring—the season of the year when the Chicago churches used to contribute, and when we are most in need of money. Our receipts from the North-West were never so small as during the past month."

We entreat our friends in the great North-West, who are so blessed with providential bounty, and the means of educational and religious improvement, not to forget the wants of the deeply impoverished colored people, who have so much to do, so little to do with, and so many hindrances within and foes without.

### GOD'S UNFOLDING PURPOSES.

God's purposes, like his works, are germinant. The close bud on the tree in winter, expands in the advancing season into the flower, leaf and fruit. All these were *in* the bud, concealed for a time and at length unfolded. In the Book of Revelation we have a development of God's purposes even more striking. The seven seals are successively opened, but the last, instead of closing the scene, expands into the seven visions heralded by the seven trumpets, and the last of these is only the prelude to the prolonged and closing series of scenic wonders.

In any limited section of God's plans we may see this same process of unfolding. It is vividly seen in the history of the last ten years of our national history. The terrible war was the trumpet blast proclaiming the struggle for national unity; this opened the grand era of emancipation—the striking the fetters from the limbs of millions of bondmen; and this only unfolded the grander work of evangelizing these millions—the undoing of the fetters from their minds and hearts; and this again will only prepare the way for the vaster achievement of Africa's redemption—the descendants of her captured sons and daughters going back with the gospel of liberty and eternal life!

May the church of Christ grasp this vast plan and opportunity, and at whatever point of its development we may find ourselves may we be ready for the work of the hour.

### "IT IS TIME WE WERE BEGINNING."

Rev. W. A. Montgomery, D. D., of Tennessee, associate editor of the *Reli-*

*gious Herald*, Richmond, Va., writes an article for that paper on the subject of "The Freedmen," from which we extract the following:

"It is time we were beginning to wake up to the drift of events, and to make ourselves felt in shaping the destiny of a class of our population which must so largely enter into the elements of all calculation for the future of our section and of our country. The freedmen must be educated, enlightened, Christianized, for interest, as well as patriotism and religion, demands it. *And we of the South must mainly do it.* They are at our doors; we understand their characters and know their necessities; hence we have a responsibility in this matter peculiarly our own. We cannot shun it if we would, nor should we if we could. We should address ourselves to the work like brave Christian philanthropists, prepared to meet whatever is necessary to be met of antipathy on the part of color, or of misrepresentation and reproach on the part of prejudiced and misguided white men. To aid us in our work we should welcome the efforts of every man, from whatever section, who will work earnestly with us for this object. All good men of all sections should strike hands in this matter."

*Remarks by the Editor of the "Missionary."*

1. Never were truer words uttered. The whole nation is undoubtedly responsible in a measure, for slavery, and therefore bound to care for the Freedmen; but the South is specially responsible for the past, and the duty of the future to the blacks. We rejoice therefore at this honorable and appropriate utterance.

2. We however fear that this noble call will not meet with very prompt response. The South is poor, hardly able to sustain its ordinary benevolent and missionary enterprises, while the whites are still smarting under what they regard as the loss of property in their slaves, and indignant at the sudden elevation of the Freedmen to voting and office-holding. Their missionary efforts for the blacks will be tardy.

3. The North must not slack its efforts for the Freedmen. We owe it to them as a Christian duty, and as a patriotic one as well. The Freedmen *must* be saved or they perish, and the South and North both will sink with them.

## "WANTED, A RELIGION FOR THE HINDOOS."

Under this heading, quoted from the Boston *Daily Advertiser* of Feb. 17th, Rev. Dr. Clark, Sec. of the A.B.C. F. M., makes in the same journal a vigorous reply to the argument therein quoted as from a Brahmin in India, against the Missionary enterprise. The reply will scarcely bear abridgement, but it is too long for our columns, and we select a few paragraphs as specimens of its quality.

The Brahmin had said that everything connected with the Missions "is a blunder;" that the wrong races had been selected to commence with, and the worst possible places "pitched upon." Under the first head, Dr. Clark says:

1. As to the races chosen. The impression given is, that the strong races of India and China have been neglected for the weak tribes of the South Seas, etc. Carey, who was among the first to awaken the church to the work of modern missions, went to India; the first foreign missionaries from this country were sent out to India as early as 1820; out of 455 foreign missionaries, 152 were to be found in India; and to-day, out of the 2,165; 551 are reported in India! The following statistics, taken from Dr. Butler's "Land of the Veda," just published, will show what is being done by the Christian church in that country: Missionary societies in Europe and America engaged there, 26; languages employed, 23; stations and out-stations, i. e., cities and villages where the gospel is regularly preached by missionaries or native preachers, 2,735; native pastors, 406; other native preachers, 2,784; school teachers, 3,422; native churches, 772; church members, 70,857; members of the Christian community, 273,478; scholars in Christian schools, 137,326; contributions of the native Christians last year, $43,101. * * *

Lord Napier, the governor of the Madras presidency, after a personal inspection of the various mission fields, used the following

language: "Memory will offer no more attractive pictures than those which will reproduce the features of missionary life." . .

Missionary agency, in my judgment, is the only agency that can at present bring the benefits of teaching home to the humblest orders of the population." * * *

As missionary testimony might be deemed one-sided, we would beg to refer him to Darwin, Admiral Fitzroy, of the English navy, and Admiral Wilkes of our own. I will quote two short passages from Darwin (Voyage of a Naturalist):

"Before we laid ourselves down to sleep, the elder Tahitian fell on his knees, and with closed eyes repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence, and without the fear of ridicule, or any ostentation of piety. At our meals, neither of the men would taste food without saying beforehand a short grace. Those travellers who think that a Tahitian only prays when the eyes of the missionary are fixed on him, should have slept with us that night on the mountain side. * * *

"There are many who attack, even more acrimoniously than Kotzebue, both the missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the island only twenty years ago, nor even with that of Europe at the present day; but they compare it with the high standard of gospel perfection. They expect the missionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary, instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices and the power of an idolatrous priesthood—a system of profligacy unparalleled in any other part of the world—infanticide, a consequence of that system—bloody wars, where the conquerors spared neither women nor children—that all these have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity." * * * *

2. As to places. The missionaries have chosen the most central, those best fitted for the widest influence. They are to be found at Calcutta, Madras, Bombay, Canton, Shanghai, Peking, Yedo, Cairo, Beirut, Constantinople—just as Paul and his associates visited Antioch, Athens, Corinth and Rome. If there is "blundering" here it is in accordance with good examples, and attended with remarkable results. Who shall estimate them?

3. Education. Under this head, Dr. Clark says:

"The Brahmin has singled out the *one* effort which is now almost universally condemned by all missionary societies. The method now pursued is not altogether uniform, but is substantially this: in going to an uneducated people, to teach all, old and young, as far as possible, to read, thus opening to them the gates of knowledge, and enabling them to study the Scriptures for themselves; and, in the next place, to select young men and women for special training to engage in Christian work. There are, at the present time, in mission schools, more than 360,000 youth of both sexes under Christian instruction; and, judging from the example of the American Board, not less than 12,000 of them are in boarding-schools, preparing, under the most favorable influences, to take part in the work of evangelization. * * *

"A single example must suffice to show the method and its feasibility. Three missionaries, about fifteen years ago, were sent to Harpoot, a city in Eastern Turkey, the centre of a region twice as large as the State of Massachusetts, with a population of half a million or more. This was *their* field. Aided by two single ladies for a part of the time, they have done their best to cultivate it. More than five thousand persons have been taught to read; one hundred and twenty young men, taught in their training-school, are now acting as preachers or native helpers, and over sixty young women from the female boarding-school are engaged as teachers and bible women. The people are taught to sustain their own schools and churches, as soon as able to do so. Ten out of eighteen churches are already self-supporting, and the rest are partially so.

The triumphant conclusion of this article is as follows:

"Everything connected with your missions is a blunder," says the Brahmin. Yet, as the results of missionary enterprise, ten thousand native preachers, in more than a hundred different languages, unite with the missionaries of many lands in repeating the story of the Cross; and three hundred thousand disciples in Christian communities numbering more than a million, gathered

from almost every tribe of the children of men, bear witness to its saving power, and the blessed hopes it inspires. And then the Bible and a Christian literature in most, if not in all of these many tongues; the undermining of heathenism; the despair of the popular faiths; the conviction that the truth is with us, and all the vast preparations for the final conquest! Give us fifty years more of the same sort of "blundering," and we will hope to have the Gospel in every household, and opportunities for Christian instruction within the reach of every child of the human race!

## INDIANS.

The following from Mr. Chittenden, late local superintendent, under Secretary Smith, of the Indians at White-Earth, gives glimpses of Indian character from a new standpoint. Treated justly, furnished with the ordinary stimulus to labor, provided with facilities for education under the guidance and example of Christian teachers, he presents phases of character never imagined by those who have known the Indian only through the exhibitions of some drunken vagrant member of his tribe—as great a libel upon his race as he is upon humanity. We are persuaded that Mr. Chittenden has sounded the key-note of the Indian's future under just and Christian treatment.

During the last nine months of 1871, I was employed as local superintendent of the Chippewa Indians on White Earth Reservation, Becker Co., Minnesota.

My supervision covered all the industrial operations inaugurated under the special provisions of the Government, and the Missionary Societies, including the farming, lumbering, house-building, hiring and paying all employees, settling disputes, and protecting the people from their two enemies—whiskey and white men.

With such opportunities for learning the character and wants of the Indians, I have become assured of the following facts:

1. That the Indian of Minnesota is naturally intelligent and thoughtful. His fine physique is not disproportioned to his native mind. He is a native of our own zone, and has our own mental activity.

When the Indian talks, he has a purpose, and talks to it. He has no relish for small talk. When he sits down, he meditates more than he sleeps. In his council, he is generally a pattern of propriety, clearness, conciseness, and force. The longer one lives among them, the more he is aware that he is in a sharp-seeing and much-thinking community.

2. They show a keen sense of honor and justice, and accordingly are easily managed. We had only to show them the reason of all things, and throw them upon their honor. At first, they showed a chronic, fault-finding spirit, watched the agent jealously, and complained of almost everything.

The agent laid open to them his plans, rebuked their groundless complaints, and talked to them as men. They soon showed that they were exceedingly ashamed, and acknowledged their foolishness. They said: "We are all children; we have been made suspicious and distrustful, but we see that you have no desire to cover up your doings, and we trust you. You know better than we what is good for us, and we wish you to do just what you please with what you have for us."

Their strong sense of justice, which makes them so terrible in vengeance, gives them a high admiration for integrity, and fairness when they see fair dealing. It is held disgraceful to neglect to pay a debt when it is possible. I do not know that the Indian trader has taught them any other good thing.

3. They were to us remarkably honest and truthful. I had labor accounts with every able-bodied man, and most of the women. At first, we took careful note of their time, and always had means of knowing what work each one performed. But this watching we soon saw to be offensive, and we left them to report their own time. In the payment

of perhaps ten or fifteen thousand dollars, I did not detect a single instance of dishonesty in reporting their time, or claiming what was not promised in wages. "Who would be so mean," the young men would say, "as to deceive him when he trusts us?"

4. The Indians whom I know are *not* lazy. They have so much of the human in them, that they will not work for work's sake. They must see something certain to come out of it, and not too far off. But when they feel as sure of a week's wages, at the end of a week's work, as of taking the game after a long chase, they are just as ready to work for the money or wheat as for the game. Indeed many have already got the idea that hunting is a part of their old life, and not quite as genteel as farming and house-building: so that we found it necessary to urge them to make their fall hunt, lest we might not be able to furnish them work through the winter.

Within a month after our operations commenced, the whole tribe were well clothed and fed, and in a fair way of being well housed, and that from their own fair earnings. There is not a beggar on the reservation. We sounded the keynote of prompt pay in supplies for work, and they came asking for work faster than we could give them tools. Chiefs and dandies, old men, women and children entered into all kinds of work with a zeal I never witnessed among whites.

5. The spirit of general improvement was soon manifest. It was not merely to appease hunger and hide shivering nakedness that they worked; they began *to plan for the day after to-morrow.* Within a few months every good claim on a five mile radius had its marked tree, and two dozen new houses started up. Excepting the first breaking, they have done the plowing, which gives every man a garden, a small farm, and 150 acres of Government land besides. From their own planting, they have gathered, with the assistance of a few whites, about 1,000 bushels of potatoes, 1,000 bushels of wheat, and as many turnips and oats. They will soon have cut, with the help of some whites, about 4,000,000 feet of pine and hardwood lumber. They have run the steam mill at times alone.

Some have marketed produce twenty miles away. They cut abundance of hay, and provide barns of their own making for their live stock. The ambition to possess is not limited to bare necessities. As soon as they get a house, they must have a stove, chairs, tables, bedsteads, windows and paint, and they contrive to get them, paying in promised work, or fish, or game.

They are also quite ready to adopt the customs and manners of the whites. I do not know of more than two or three blanket Indians on the reservation. I have seen young men come to the agency as wild as buffaloes, with nothing but blankets, shirt and leggings. We gave one of them an axe, and set him to chopping with another Indian in our dress, and watched his movements. After gathering up his falling blanket for the fifteenth time, we offered him a pair of overalls. In an instant he raised his axe to chop them in two; then laughed, sat down, drew them on shyly, cut a little more with his blanket on, then flung it away, and within a week was dressed out in full civil suit, even to collar and neck-tie!

One can see in their Sabbath gatherings or councils as well dressed and well behaved a people as are ordinarily found in country school house gatherings among the whites.

You may see the young Indian and wife walking arm in arm to make a social call upon the white man's family. It does not take long to stop the window-gazing and unceremonious intrusion. After a few kind reproofs, they knock at the door, and bow when they leave. They take pride in etiquette,

and are afraid of nothing so much as of being laughed at. Most of them have been shamed out of making their squaws their pack horses.

The interest of the people in education proper is most marked and commendable. Nearly the whole tribe would learn to read if provision were made; and though the Indian has not the sprightliness of the African, or his readiness to catch and imitate, he has a deeper and more tenacious character, and takes hold of a book as though he did not intend to fail. Their development into the highest type of man, I believe to be possible; but their nature is rigid, and several generations will be needed to show their possibilities.

The home interest of the Indians demands a home government. They feel the want bitterly, and are always asking us to help them to some simple and practicable civil organization. Soon after my going there, I was called to a council of all the braves, who told me that they had deliberately renounced allegiance to their chiefs, whom they could not respect as rulers, and asked me to help them form a white man's government. They saw our superiority, and knew it was largely *due to the fact that we had a government that sheltered every good man, and punished every criminal;* that secured to the laborer the product of his labor, and provided means of redress when encroached upon.

I have proved their efficiency. I have raised a *posse* in twenty minutes to seize contraband liquors, which they took, and carried to headquarters without touching a drop, and appeared as proud as if they had taken a fort. I have put Indians in charge of gangs, and the coolness and ease with which they provided for, and managed the men and the work, were most admirable. When agricultural operations became successful, the Indians concentrated at those points. Those who first joined were of the better class. This has given us a great advantage. Communities of industrious people have been formed, and a civilizing sentiment developed. Hundreds of families are intending to flock to White Earth next spring. The same is doubtless true of other like places.

The question seems resolved into this —Shall we help the good Indian to become the civilizer of his wilder brother, or leave him to the great risk of being himself overcome by the subtle fascinations of barbarism, from which he is only half freed?

A. J. Chittenden.

## MISCELLANEOUS.

Dreydorff, in a new work on the Jesuits in the German Empire, just published at Leipsic, draws a few comparisons which are significant. Statistics prove that in Rome there are 237 times as many chances of being murdered as in England, and 133½ times more than in Protestant Prussia. In England, it is shown that one murder occurs for every 178,000 inhabitants; in Holland, one for 163,000; in Prussia, one for 100,000; in Austria, one for 57,000; in Spain, one for 4,113; and in Naples, one for 2,750; but at Rome there is one homicide for every 750 of the inhabitants. Rome also scores the highest proportion of illegitimate children; the ratio of births of this class being nearly sixty-one times greater in Rome than in London. It appears that in London there are for every one hundred legitimate births four illegitimate; in Leipsic, twenty; in Paris, forty-eight; in Munich, ninety-one; in Vienna, one hundred and eighteen, and in Rome, two hundred and forty-three.—*N. Y. Daily Times.*

"The new law of Ohio, putting the damages of liquor-selling right where they belong, has recently had some practical applications that we are delighted to chronicle. The provisions of the law are that every husband, wife, child, parent, guardian, employer, or other person, who shall be injured in person, property, or means of support, by any intoxicated person, or in consequence of such intoxication, shall have a right of action against both the person who sold the liquor and the landlord who owns the premises on which the sale was made. It also provides that any fine imposed upon a saloon-keeper or house-owner, or any judg-

ment obtained in a civil suit instituted under the above-mentioned circumstances, shall become a lien against the premises until fully discharged; and that in case of default, said premises shall be sold at sheriff's sale. Good for Ohio."

Illinois has also adopted a similar law.

We are far so away from Persia as quite to overlook the famine that is extensively prevailing there, and the distress and death that seem to be increasing. The immediate occasion of the calamity, which has now rested upon the people for over a year, is drouth, and thousands upon thousands of men, women and children have perished. Petitions are now being circulated for signatures, asking the Congress of the United States to adopt such measures for the relief of this suffering nation as may be possible, and it would really seem as if here, in this favored land, we ought to do something in behalf of these brother men, far away, as they are.—*Congregationalist.*

It is a rather singular and very suggestive fact that one of the exciting questions just now before each of at least six great nations is the school question, in some of its aspects. In America, it is the question of the Bible in schools; in England, of Government schools; in France and Spain and Italy, of the freedom of the schools from Roman Catholic control; while as for Germany, the Prussian Parliament has passed a bill, which, we understand, is to remove the public schools from all ecclesiastical connections, and to put them into the hands of the Government itself. Add to all this the fact of Japan's summons to Mr. Northrop, and it must be evident to every one that the schoolmaster's field is widening and his prospects brightening.—*Ib.*

The chains of Romish priestly domination are loosening all over Europe. The Parliamentary elections in Ireland, the resistance of the Bavarian Cabinet, the passage of the school law in Prussia, which places educational supervision in the sole charge of the State, and abolishes inspection by the clergy, are among the signs of the times. And even in Spain, a society of ladies has been formed, embracing over one thousand, in various cities and provinces, for the purpose of teaching Spanish children to read and write. Surely a moral and religious resurrection awaits the peninsula.—*Christian Intelligencer.*

## HOW ROME DOES IT.

Archbishop Manning is bent upon immortalizing himself by a grand campaign in behalf of Romanism among the freedmen of this country. He has been for several years stirring up the Propagandist Society of Rome to organize an extensive mission here, and a number of students have been set apart for that purpose. The first deputation has just been dispatched, consisting of Rev. C. Dowling and Rev. J. Gore, with two assistants. With a view to inaugurate the movement with becoming dignity, a grand ceremonial signalized the setting apart of these men at the college of the Propagandi. On the 1st of December the students and visitors all assembled in the afternoon of a bright day upon the "Calvary" of the college grounds, and there kneeling before the crucifix, they sang songs of praise and adoration. The Archbishop then led the way to the chapel, where, attired in robes glittering with gold and silver, he delivered a glowing address, explaining the grandeur of the "mission to the heathen of America." Next came the administration of the "Gospel vow;" after which the missionaries, clad in black, with crimson sashes around their waists, were seated in front of the altar, and the venerable Archbishop and all his acccompanying priests knelt and kissed the feet of the newly ordained, and afterwards tenderly embraced them on both cheeks.

The four priests were then sternly enjoined to labor only among the negroes, and to be turned aside from their purpose by no degree of persecution, by no obstacle, however great.

Shall we not reciprocate the zealous kindness of Rome to the "heathen of America" by prosecuting with increased energy our mission work among the heathen in Rome.—*Macedonian.*

# THE FAMILY.

THANK-OFFERINGS.—A colored woman left at the Church Missionary House a very little parcel, as a thank-offering for North-west America." The contents proved to be twenty-eight children's thimbles, with various mottoes on them; three papers of needles; and seven farthings. The gift though small, was a touching one; for the donor, we doubt not had "done what she could." If we all follow her example, there will, even now, be no lack of contributions to the work of the Lord.

"LORD JESUS, do help me with my arithmetic to-morrow," was the prayer of a little boy in an Indian school. He would go and tell Jesus whenever he was in trouble.

TO SHAKE OFF TROUBLE.—"Set about doing good to somebody; put on your hat and go and visit the poor; inquire into their wants, and administer unto them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this, and found it the best medicine for a heavy heart." So said John Howard, who spent his life in visiting the wretched in prisons and hospitals, wherever he knew of human misery. He was a happy man, and the source of that happiness was found in ministering to the wants of others.

## A CHILD'S PRAYER.

A little girl in one of our Sunday schools had a drunken father, and there was of course much misery in the house. One night, the child, of her own accord, knelt down, as if in prayer. Her mother saw her and said: "Why, you have said your prayers once." "Yes," replied the little one; "but I am asking God not to let the people sell father any more drink." The next day this was told the father, and the prayer of his child so touched his heart that he began at once to reform his life. He forsook drink, attended the house of God, and was soon after converted. Who shall say God does not regard the prayer of a child?

## SPURGEON ON THE CONVERSION OF CHILDREN.

That error in the ancient church which led the Apostles to repel the children, had remained long after the last Apostle had gone to heaven. Some were still active in saying: "Put the children back; the Master has other cares and higher business, and cannot attend to them." He was comparatively young, but he recollected hearing debates as to whether Sunday schools were good things or not; and some very sound people, of highly Calvanistic notions, would almost have thought it a sin to have anything like such institutions. That form of error was almost gone; though it might still exist in some little Bethels or Zoars in obscure corners of London. There were still people who could scarcely believe that children could be converted, who objected to children in large numbers being joined to the Church. He had heard persons utter that opinion in some such language as this: "They are only a pack of young people." Jesus Christ would never have used such terms toward the young as some of His professedly instructed believers have.

There still lingered among them the fear that a child's conversion could not be genuine—that they ought to teach children, and look for them to be converted in after years. The fact was, this error lay deep in many hearts, and led to many mistakes—this undervaluing of children, saying: "They are not of any service. What good can they be? Let them wait and grow big, they can do something then." The Lord had often out of the mouths of babes and sucklings perfected praise; he had gotten to himself some of highest glory from the little ones. Had not they sung hymns in the hearing of drunken fathers, and talked of Christ in homes where otherwise his name would never have been known? He dare not undervalue a child's soul; it was immortal as his own; and a child was as capable of service in some form or other as elder ones.

Some people make a great mistake about the Gospel—they confounded it with doctrines and theology; they fancied it wanted a great brain to comprehend the Gospel, whereas it was comprehended by the heart, and not the head. A very little knowledge might suffice if there were much faith and love. And the child was capable of a confidence some of them

might envy, and of a love which might bring the blush to the cheek of some cultured souls. How ingenuously could they believe, and how ardently could they love! and what a mistake it was to undervalue them, or to think the Gospel was unsuited to them! Others, he fancied, made a mistake about Jesus Christ; they failed to recognize Him as the friend of little children. They were always thinking of our Lord as upon the throne of glory, forgetful of these lesser things. But it was not so. He still gathered lambs with His arms, and carried them in His bosom. Though so great that he counted the number of the stars, He was still so condescending that He healed the broken in heart and bound up their wounds. "Mothers," added the speaker, "you may bring your children to Christ, and if some stern disciple should repulse the little ones, continue still to bring them, for the Lord will accept your children, and will be pleased to convert His disciples to a better mind when they shall see what His grace shall do for the children."

# RECEIPTS

## FOR MARCH, 1872.

### MAINE, $247.36.

Bangor. First Cong. Ch. to const. Miss Laura A. Stebbins, L M. $53., Coll. Anniversary of Penobscot Co. Aux. $55.56.. 108 56
Bath. Winter St. Cong. Ch. $27., John B. Swanton $5,. 32 00
Biddeford. Second Cong. Ch. 20 00
Bluehill. Zenas Closson 10 00
Camden. Elm St. Cong. Ch. 23 30
Farmington. Joshua Bullen 20 00
Norridgewock. "A Friend," $1., "A Friend" 50c. 1 50
Portland. C. S. D. Griffin, Jr., $10., L. A. S. 50c. 10 50
Waterford. Rev. J. A. D. 1 00
Winslow. Miss S. B. Adams $2, Rev. T. A. $1., S. J. S. $1. 4 00
Woolwich. Cong. Ch. 16 50

### NEW HAMPSHIRE, $320.74.

Amherst. Miss C. M. Boylston 100 00
Candia Village. Jona. Martin 2 00
Claremont. Cong. Ch. to const. Rev. Levi Rodgers, L. M 31 00
Conway. Estate of Clarissa E. Merrill, by L. H. Eastman 78 21
Fitzwilliam. Ebenezer Potter 10 00
Greenland. Cong. Ch. 30 90
Hinsdale. C. N. 1 00
Littleton. Cong. Ch. 35 00
Mount Vernon. Dea. W. Conant $5., N. B. $1. 6 00
Orford. Stedman Willard 5 00
Troy. Cong. Ch. 21 63

### VERMONT, $200.07.

Berlin. Cong. Ch. 17 75
Brookfield. Second Cong. Ch. 13 25
Dummerston. Cong. Ch. 20 32
Granby. Rev. J. Eaton and Ashley Appleton $2. ea., Mrs. N. A. $1. 5 00
Northfield. Cong. Ch. 14 15
Norwich. Cong. Ch. $14.29, Ashley Blodgett $6. 20 29
Post Mills. Cong. Ch. 12 75
Rutland. Cong. Sab. Sch. 17 56
West Fairlee. Cong. Sab. Sch. 11 25
Waterbury. Cong. Ch. 67 75

### MASSACHUSETTS, $5,207.86.

Andover. Calvin E. Goodell 25 00
Attleborough. Second Cong. Ch. $155.77 and Sab. Sch. $30., 186 77
Boston. Union Cong. Ch. $29.60, "A Friend" $10., "A Friend" $5., A. P. B. 50c. Smith American Organ Co. (S. D. Smith,) 4 Organs, 45 10
Brighton. Levi Bush to const. Ethan Eli L. M. 100 00
Cambridgeport. Prospect St. Cong. Sab. Sch. 25 00
Campello. Cong. Ch. $105.15, Cong. Sab. Sch. $50.20, 155 35
Chicopee Falls. Dea. Kelley 5 00
Enfield. Cong. Ch. 230 00
Foxborough. Daniels Carpenter ($100. of which *for Berea C.*) $200., P. M. 50c. 200 50
Framingham. W. P. Temple $5., S. A. Temple $2., 7 00
Gloucester. Sab. Sch. for *Talladega C.* 20 00
Goshen. H. H. 25
Great Barrington. Lebbeus M. Pixley. 20 00
Grafton. Evangelical Sab. Sch. *for Atlanta U.* 25 00
Greenwich. Cong. Ch. 32 33
Groveland. Cong. Ch. 12 04
Hatfield. "Friends" *for Howard U.* 50 50
Haverhill. Mrs. Swan, pkg. of C.
Holbrook. Mrs. C. S. Holbrook. 5 00
Hyde Park. Sarah M. Grimke, b. of C.
Indian Orchard. Cong. Ch. 11 50
Lancaster. Estate of Sophia Adams, by W. W. Adams, Admr. 7 00
Lawrence. Lawrence St. Cong. Ch. 110 17
Leicester. S. Parker, "Thank offering". 2 00
Lincoln. By E. A. Fay *for Atlanta U.* 30 00
Lynn. Central Cong. Ch. 65 25
Ludlow. Cong. Ch. 26 50
Malden. Chas. Heath 5 00
Middleton. Cong. Ch. 9 00
Milton. S. D. Hunt 10 00
Millbury. M. D. Garfield 5 00
Mittineague. Cong. Ch. 26 00
New Boston. H. W. Lawrence 5 00
Northampton. "A Foreign Missionary" $50., Mrs. S. S. Sanderson, b. of C. 50 00
North Easton. A. I. A. 25
Newton. Mr. Jewett, b. of C.
Norton. Miss A. E. Carter $12., A. T. Goodwin $2., 14 00
North Hadley. Cong. Ch. 23 00
Peabody. Legacy of Thorndike Proctor by Wm. Wolcott, Attorney 1800 00
Palmer. Second Cong. Ch. 11 25
Packardville. Union Cong. Ch. 4 00
Quincy. B. C. Hardwick 100 00
Reading. W. Wakefield 1 50
Salem. Geo. Driver $5.50, D. B. B. 25c. 5 75
Salisbury. Estate of Mary Perkins, by Thomas Clark, Ex. 100 00
Shelburne. Cong. Sab. Sch. *for Teachers*, 104 43
South Abington. "A Friend" to const. Edward O. Dyer, L. M., 30 00
South Framingham. G. M. Amsden 5 00
South Hadley. Mt. Holyoke Fem. Sem. *for Talladega C.* $25., Addison Gridley $15. 40 00
South Hadley Falls. Rev. Mr. Knight. 60 00
South Wilbraham. Cong. Ch. $5., Mrs. E. H. & M. E. S. 50c. ea. 6 00
Springfield. "Unabridged" 1000 00
Townshend. Estate of Miss Rebecca Wheeler (bal.) $40.44 by S. S. Haynes, Ex., Horace L. Peckham *for Teachers* $5. 45 44
Topsfield. Ladies of Cong. Ch. *for Fisk U.* $14., and b. of C. 14 00
Wakefield. H. L. H. 50
Wayland. Cong. Sab. Sch. 12 14
West Bridgewater. D. L. Cornell 10 00
Westborough. Ladies of Cong. Ch. $4. and 3 b. of C. 4 00
Westfield. First Cong. Ch. 31 14
West Hampton. "Children" *for Atlanta U.* 70 00
Winchendon. North Cong. Ch. 110 00
Worthington. Cong. Ch. 57 45

Worcester. L. C. 50c., J. E. P. 25c..... 75

RHODE ISLAND, $329.18.

Bristol. E. Hathaway *for Savannah, Ga* 30 00
Providence. Beneficent Ch. *for Fisk U.* 200., Richmond St. Free Evang. Ch. *for Jubilee Singers* $64.16, Elmwood Cong. Ch. $17.02, Miss S. C. Bancroft $5.,.... 286 18
Slatersville. Mrs. E. M. Bonnell's S. S. Class ..... 3 00
Tiverton 4 Corners. Rev. A. L. Whitman. 10 00

CONNECTICUT, $1,079.11,

Central Village. Cong. Ch. *for Atlanta U.*, 31 00
Clinton. Cong. Ch. $63. to const. MISS ETTA W. HULL and WILLIAM H. KELSEY L. M's. "H. & H." for *Atlanta U.* $25., 88 00
Collinsville. "A Friend"..... 1 50
Cornwall Bridge. Geo. H. Swift..... 10 00
Danbury. First Cong. Ch. ..... 50 00
Deep River. George Spencer..... 10 00
East Windsor. First Cong. Ch. to const. DEA. J. F. FITTS, L. M. ..... 32 75
Kent. Cong. Ch..... 28 26
Lebanon. T. E. Metcalf $10., Miss Betsey Metcalf $5., ..... 15 00
New Haven. Amos Townsend *for Berea C.* $25., C. B. Whittlesey and Others *for Swayne Sch.* $14.30..... 39 30
Norwich. Broadway Sab. Sch *for Atlanta U.*..... 30 00
Plantsville. Cong. Sab. Sch. *for Atlanta U.* 20 00
Plainfield. First Cong. Ch *for Atlanta U.* 22 60
Preston Cong. Ch..... 49 00
Prospect. Mrs. Rachel Smith..... 5 00
South Windsor. S. T. Walcott..... 5 00
Stafford Springs. Cong. Ch..... 50 00
Suffield. First Cong. Ch. bal. to const. DEA. E. A RUSSELL L. M..... 20 65
Talcottville. Cong. Ch..... 155 10
Thomaston. Cong. Ch. to const. FRANKLIN S. CROSSMAN, DE WITT TOUSLEY, JONATHAN M. PECK and ORSAMUS B. SAWYER, L. M's ..... 227 00
Waterbury. Nellie Smith *for Talladega C.* 5 00
Watertown. Cong. Ch. ($3). of which from T. Percy to const. MRS. ASENITH FENN, L. M)..... 72 95
Wauregan. Cong. Ch. *for Atlanta U.*..... 9 00
West Winsted. R E. Holmes *for a Teacher* $100., Mrs. M. F. Holmes $2..... 102 00

NEW YORK, $2,401.25.

Albany. Mary G. Rice *for Atlanta U.*..... 25 00
Batavia. I. M. B..... 1 00
Beech Ridge. S. H..... 50
Binghamton. Mrs. A. Hawley *for Tougaloo Inst.*..... 100 00
Brooklyn. Rev. L. C. Lockwood..... 17 50
Butternuts. Rev. Abel Wood..... 5 00
Cambridge. Mrs. R. L. Tefft..... 2 00
Cohoes. First Presb. Ch. *for Atlanta U.*.... 25 00
Cortlandt. Miss Nancy Knight $3., H. E K. $1..... 4 00
Elmira. Wm. Bement ..... 5 00
Fishkill. Rev. S. V. V..... 50
Franklin. First Cong Ch. (add'l) by Joseph Sullard..... 10 00
Fulton. Mrs. E. Nettleton $2., 2 Individuals $1. ea..... 4 00
Goshen. "E. F." ($2. of which for "T. E. W.," Atlanta)..... 10 50
Groton. Mrs. F. B..... 1 00
Irvington Mrs. R. W. Lamboin..... 5 00
Ithaca. D. C. Hazen..... 5 00
Knowlesville. ESTATE of Wm. Knowles by J. F. Sawyer, Ex..... 875 00
Lenox. A. S. Johnson..... 5 00
Livonia. ESTATE of Mrs. Anna B. Clark to const. MISS FLORENCE W. CLARK, L. M., by Rev. Wm. H. Millham..... 30 00
Madison. First Cong Ch..... 9 50
Marcellus. Three Individuals $1. each, Others $2., by A. Rockwell..... 5 00
Moravia. First Cong. Ch..... 15 00
Morristown. Mrs. J. C..... 1 00
Mount Morris. Mrs. A. E. Albright..... 5 00
New York. C. P. Baldwin $300., MRS MARY H. BROWN $30. to const. herself L. M., Mrs Hannah Ireland $50., "A Friend" *for a Teacher* $50., Church of the Puritans, Mon. Con. Coll. $15., S. T. W. 50c. Am. Bible Society, grant of Bibles and Testaments, valued at $531.80 ..... 445 50
Oneida Lake. Mrs. Lizetta Mead..... 10 00
Oriskany. Mrs. Lucy B. Porter $5., Five Individuals, $1. ea., by A. M. Robbins.... 10 00
Paris. Val. Pierce..... 12 00
Penn Yan. B. of C ..... 15 00
Perry Centre. Mrs. Lucy Benedict, deceased, $10., Miss Harriet Benedict $2., Mrs. J. A. Thompson $1..... 5 00
Pompey. Mrs. J. H. Childs..... 13 30
Port Leyden and Greig. Cong. Ch..... 20 00
Rome. John B. Jervis..... 5 00
Rose. Amos Aldrich..... 599 20
Saquoit. ESTATE of Elisha B. Head, by Fobes Head, Ex..... 1 00
Sodus. D. T..... 1
Stapleton. Mrs. Sumner *for Mendi M.*.... 5 00
Syracuse. Dr. A. Smith..... 43 00
Verona. Cong. Ch. ($30. of which to const. ROSWELL SAGE, L. M.)..... 12 00
Warsaw. Cong. Sab. Sch..... 1 00
Waterloo. Mrs. M. H. Swift $2., Mrs. A. L. Sweet, Mrs. R. P. Howe, S. V. Van Riper, R. G. Smith, Mrs. J. M. Garrison, C. C. Gridley, A. Vail, Jos. Marshall, John Marshall, W. S. Fancher, Mrs. J. Wright, H. L. Huntington, A. Clark, E. Fatzinger, J. Leimser, W. B. Clark, Mr. Demorest, J. Pierson, Mrs. L. R. Pierson, Mrs. C.C. Gridley, Mrs. S. Swift, B. Lane J. M. Garrison, $1. ea., Mrs. J.W., W. B. F., Mrs. E. H. M., I. H., E. P., R. R., Mrs W. H. C., Dr. P., Mrs. J. W. and C. H. H. 50c. ea. to const REV. S. H. GRIDLEY, D. D, L. M..... 30 00
Westmoreland. Cyrus Young $2.25, A. W. 50c ..... 2 75
Westport. Mrs. A. M. Spencer..... 5 00

NEW JERSEY.

Newark. Thomas Lafon. M. D..... 10 00

PENNSYLVANIA, $387.19.

Clark. S. P. S..... 1 00
Gibson. A. Stevens $5., Miss B. Chamberlin $1.34 ..... 6 34
Hermitage. J.G. Stewart $2., Miss E. P. $1. 3 00
New Castle. Mrs. A. White..... 2 00
Philadelphia. Mrs. Emily A. Pierce *for Talladega C.*..... 25 00
Washington. Dr. F. Julius Le Moyne *for a town clock for Le Moyne Inst., Memphis, Tenn*..... 350 00
West Chester. S. E..... 25

DISTRICT OF COLUMBIA.

Washington. Wm. Ballantyne's Sab. Sch. class *for Atlanta U.*..... 25 00

KENTUCKY, $59.

Berea. Rev. J. A. R. Rogers..... 10 00
Lexington. Normal School..... 69 00

TENNESSEE, $1,333 13.

Chattanooga. Carrie M. Blood $11. and Mrs. E. O. Tade $6. for *Atlanta U.*..... 17 00
Memphis. Le Moyne Inst..... 577 33
Nashville. Fisk University $736.50, Young People's Miss. Soc. Fisk U. $2 30..... 738 80

NORTH CAROLINA, $333.42.

Beaufort. Washburne Sch. $27 01, Other Sources $7.80..... 34 81
Dudley. Orior School $17.25. Other Sources $2..... 19 25
Wilmington. Public School Fund $266 66, Williston Sch. $12.70..... 279 36

SOUTH CAROLINA.

Charleston. Avery Inst..... 410 20

GEORGIA, $1,456.64.

Atlanta. Atlanta University $1,025.25, Storr's Sch. $7.75, Other Sources $5.... 1038 00
Macon. "Teacher" for *Atlanta U.* $50. By Rev. J. W. Gaines $5..... 55 00
Savannah. Beach Institute $360.64, Other Sources $3..... 363 64

ALABAMA, $853 50.

Marion. Sab. Sch. of Cong. Ch..... 14 20
Mobile. Emerson Inst..... 157 25
Montgomery. Public School Fund $505.55, Other Sources $4.50..... 510 05
Talladega. Talladega College..... 172 00

FLORIDA.

Monticello. By A. S. Blood..... 50 00

LOUISIANA.

New Orleans. Straight University..... 144 75

MISSISSIPPI.

Tougaloo. Freedmen..... 24 95

TEXAS, $94.25.

Galveston. Barnes Institute..... 93 00
Paris. Freedmen..... 1 25

OHIO, $1,375.44.

Burton. Ladies for *Talladega C.*..... 3 00
Dayton. W. and J. McC..... 1 00
Deersville. Individuals by Rev. Wm. McC. 3 00
Delaware. Rev. John H. Jones to const. THOMAS LEWIS JENKINS and ARTHUR WILLIAMS, L. M's..... 60 00
Castalia. "Freedmen's Friend"..... 5 00
Cincinnati. Allen & Co. $25., John L. Whetstone $25..... 50 00
Claridon. "Friends," by Rev. E. D. Taylor..... 20 50
Cleveland. Mrs. Sam. Williamson..... 5 00
Four Corners. First Cong. Ch..... 3 25
Geneva. Mrs. L. Smith..... 2 00
Harmar. Cong. Ch..... 16 12
Jersey. Mrs. Lucinda Sinnet $10., A. M. W., D. C. C., Mrs. E. A. W. and B. T. $1. ea., Others $1..... 15 00
Mallet Creek. Austin Kingsbury, deceased, bal. of LEGACY (less expenses) $258.17, Samuel Hale $50. to const. LA RUE P. HALE, L. M..... 308 17
Marietta. Cong. Ch..... 84 45
Mesopotamia. Mrs. S. O. Lyman $15. to const. ALBERT T. LYMAN, L. M., Capt. A. Lyman and Mrs. Buell $2. ea..... 19 00
Middlefield. C. B..... 1 00
Mount Vernon. First Cong. Ch. $100., John Cooper & Co. $100..... 200 00
Newark. "A Friend" by Mrs. J. C. Wheaton..... 10 00
Oberlin. ESTATE of Alonzo Bailey by Geo. Kinney $315.80, First Cong. Ch. $116.57, Second Cong. Ch. $56.70, and for *Talladega C.* $20., Mrs. R. T. Cady for *Atlanta U.* $5., Unity Ch. $2.72, J. S. McC. $1. 517 79
Painesville. Hattie Martindale $14.66, First Cong. Ch. $ b. of C..... 14 66
Sandusky. First Cong. Ch. $25., G. S. Penfield $2..... 27 00
Saybrook. W. C. S..... 1 00
Sharon Centre. Mrs. M. L. B..... 50
South Newbury. Ladies for *Talladega C.* 3 00
Tallmadge. Mr. and Mrs. Davis for *Talladega C.*..... 5 00

INDIANA, $34.80.

Arcola. W. Baldwin..... 8 80
New Corydon. George Stolz..... 20 00
Lotus. Four Individuals $1. ea., Others $1. by Wm. Beard..... 5 00
Remington. D. B..... 1 00

ILLINOIS, $975.66.

Bethel. Presb. Ch. (ad'l)..... 1 00
Chicago. Woolworth, Ainsworth & Co. $52.17, Claflin Brothers $1.50,..... 53 67
Concord. Cong. Ch. (ad'l)..... 1 00
Coultersville. W. C..... 1 00
Deer Park. U. L. E..... 1 00
Geneva. Cong. Ch..... 32 79
Glencoe. C. H. Howard..... 15 00
Granville. Ladies of Cong. Ch..... 32 70
Hennepin. James Adams..... 10 00
Huntley. Rev. Daniel Chapman..... 4 00
Morrison. H. S..... 1 00
Ontario. Cong. Ch..... 18 00
Payson. Dea. David Prince to const. DANIEL ELLSWORTH ROBBINS, L. M.... 30 00
Princeton. "In memory of Johnny H. Bryant" (R. B. H)..... 10 00
Rockford. L. S. Swezey,..... 507 50
Sparta. Henry Crawford..... 3 00
Sterling. Ladies for *Talladega C.*..... 25 00
Wheaton. First Church of Christ..... 29 00
Washington Heights. Rev. L. Foster and Wife $150. for *Theo. Dept. Straight U.* and $50. for *Talladega C.*..... 200 00

MICHIGAN, $47.

Detroit. Cong. Sab. Sch. *for Atlanta U.*.. 25 00
Lansing. Mrs. M. B. Kinsley..... 4 50
Lawton. "A Friend"..... 3 00
Ludington. Shubael F. White..... 5 00
Memphis. F. H. $1., Mrs. N. A. 50c..... 1 50
Niles. J. W..... 1 00
Northport. Fanny Kirkland..... 2 00
Warren. Rev. J. L. Beebe..... 5 00

WISCONSIN, $59.07.

Bayfield. H. N. P..... 1 00
Baraboo. Mrs. E. Taylor $1.35, Mrs. Chas. Cowles $1.25, Others $2.60, by Mrs. I. O. Prouty. J. G. Cowles and Others $3.75. 8 95
Grand Rapids. Cong. Ch..... 11 50
Kildare. Cong. Ch..... 2 00
New Chester. Cong. Ch..... 2 00
Oakfield. Cong. Ch..... 11 07
Whitewater. Cong. Ch..... 19 05
Waukesha. Vernon Tichenor..... 3 50

IOWA, $53.05.

Burlington. M. L..... 50
Chester. Cong. Ch..... 10 00
Danville. Mrs. Harriet C. Hall..... 2 00
Fairfax. Cong. Ch..... 8 10
Fort Dodge. F. R..... 2 00
Keokuk. U. Wilson and Mrs. E. Wilson $2. ea..... 4 00
Lucas Grove. Cong Ch..... 3 30
Parkersburg. F. S..... 1 00
Percival. Miss H. M. W..... 1 00
Tabor. Cong. Ch..... 21 15

KANSAS, $60.

Albany. Cong. Ch..... 5 00
Fredonia. Rev. C. A. R..... 1 00
Osawatomie. C. S. ADAIR $30. to const. himself, L. M. "A Friend" $2..... 32 00
Quindaro. Cong. Ch..... 5 00
Wabaunsee. Cong. Ch..... 17 00

MINNESOTA, $20.07.

Austin. Union Cong. Ch..... 18 07
Waseca. L. Humiston..... 2 00

ARKANSAS.

Pine Bluff. Freedmen..... 11 42

WYOMING.

Cheyenne. Rev. and Mrs. J. Strong *for Talladega C.*..... 5 00

CALIFORNIA.

San Francisco. Third Cong. Ch..... 10 00

DOMINION OF CANADA.

Yorkville. Andrew Hamilton..... 16 50

Total.....$17 656 01

WM. E. WHITING,
*Asst. Treas*

# Constitution of the American Missionary Association.

**Incorporated January 30, 1849.**

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

# THE AMERICAN MISSIONARY

## MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

## THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

## SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO C. H. Howard, 204 West Madison St.

## LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

## FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.